

CHRISTIAN MESSENGER.

Published every Saturday, at No. 204, Market street.—Price \$2 per ann. payable quarterly in advance.

VOL. II.

PHILADELPHIA, SATURDAY, MARCH 24, 1821.

NO. 34.

A new commandment I give unto you, That ye love one another, as I have loved you—JOHN xiii. 34.

FOR THE CHRISTIAN MESSENGER.

SKETCHES NO. XIV.

Various are the reasons why the greater part of mankind cannot apply themselves to arts or letters. Particular studies are only suited to the capacities of particular persons. Some are incapable of applying to them from the delicacy of their sex, some from the unsteadiness of youth, and others from the imbecility of age. Many are precluded by the narrowness of their education, and many by the straitness of their fortune. The wisdom of God is wonderfully manifested in this happy and well ordered diversity in the powers and faculties of his creatures; since, by thus admirably suiting the agent to action, the whole scheme of human affairs is carried on with the most agreeing and consistent economy, and no chasm is left for want of an object to fill it, exactly suited to its nature. But, in the great and universal concern of religion, both sexes, all ranks and ages, are equally interested. The truly Catholic spirit of Christianity accommodates itself, with an astonishing condescension, to the circumstances of every individual of the whole human race. It rejects none, on account of their pecuniary wants, their personal infirmities, or their intellectual deficiencies. No superiority of parts is the least recommendation, nor is any depression of fortune the smallest objection. None are too wise to be excused from performing the duties of religion, nor are any too poor to be excluded from the consolations of its promises.

If we admire the wisdom of God, in having furnished different degrees of intelligence so exactly suited to their different destinations, and in having fitted every part of his stupendous work, not only to serve without failing in any respect, in its own immediate purpose, but also to contribute to the beauty and perfection of the whole: how much

more ought we to adore that goodness, which has perfected this divine plan, by appointing one wide, comprehensive universal plan of salvation: a salvation of the immediate effects of which all are invited to partake, by a means applicable to all; which nothing but voluntary blindness can prevent our comprehending, and nothing but wilful error can hinder us from embracing.

A man must reject christianity, its duties, and its doctrines, either from pride, prejudice, or a bad education: he cannot be an infidel, unawares or by surprise; for infidelity is not occasioned by sudden impulse, or violent temptation. He may be hurried by some vehement desire into an immoral action, at which he will blush in his cooler moments, and which he will lament as the sad effect of a spirit unsubdued by religion; but infidelity is a calm, deliberate act, which cannot plead the weakness of the heart, or the seduction of the senses. Even good men frequently fail in their duty, through the infirmities of nature, and the allurements of the world; but the infidel errs on a plan, on a settled and deliberate principle. But, though the minds of men are sometimes fatally infected with this disease, either through unhappy prepossession, or some of the other causes above mentioned; yet, we are willing to believe, that there is seldom to be met with, a being so monstrously incongruous as A FEMALE INFIDEL. The least reflection on the temper, the character, and the education of women, makes the mind revolt with horror from an idea so unnatural.—May we not be allowed to observe, that, in general, the minds of females seem more aptly prepared in their early youth for the reception of serious impressions than those of the other sex, and that their less exposed situation, in more advanced life qualify them better for the preservation of them? The daughters of religious parents are often more carefully instructed in their christian duties than the sons, and this from a

variety of causes. They are not so soon permitted to pass from under the parental eye into the bustle of the world, nor so early exposed to the contagion of bad example. Their hearts are also naturally more flexible, soft, and more liable to any impressions of an amiable kind, which the forming hand of a kind parent may stamp on them. But the mere exemption from simple infidelity is so small a part of the religious character, that I hope no one will attempt to claim any merit from this negative sort of goodness, or value herself merely for not being the very worst thing that she possibly can be. The active duties of religion are as equally well adapted to the female as to the male character, and the exercise of them equally requisite for the happiness of both.

With whatever indifference some men may affect to treat religion, they will at least think it necessary their wives should entertain different opinions of it. They may pretend to despise it as a matter of belief, depending on creeds and systems; but, if they be men of sense, they will know the value of it as a governing principle, which is to influence the conduct and direct the actions of those with whom they are connected. If a man sees his wife unaffectedly sincere in the practice of her religious duties, it will be a secret pledge to him, that she will be equally exact in fulfilling the conjugal; for he can have no reasonable dependence on her attachment to him, if he has no opinion of her fidelity to God; for she who neglects first duties, gives but an indifferent proof of her disposition to fill up inferior ones: and how can a man of any understanding trust that woman with the care of his family, and the education of his children, who wants herself, the best incentive to a virtuous life, the belief that she is an accountable creature, and the reflection that she has an immortal soul.

To be continued.

ERRATA.

In No. 30 of the Messenger, page 117 Col. 3. line 9 for "*exercise*" read "*excuse*"—page 118 Col. 1. in line 5 from the bottom of the column—in Col. 2. 10th line from the top, and in the note at the foot of the column for "*Lettson*" read "*Lettsom*." On page 118, line 8 before the word "*though*" insert "*list*"—In Col. 3. line 25 same page, for "*approbrium*" read "*opprobrium*."

FROM THE UNIVERSALIST MAGAZINE.

HAYNES' SERMON.

IN the "Christian Watchman" of last Saturday we find this Sermon again presented to the public. We cannot fully satisfy ourselves as to the causes which led to a republication of it; for we cannot but wonder that the opposers of Universal Salvation, did not long ago consign to oblivion a thing entirely destitute of any kind of sound argument or scriptural support; and the reflection naturally arises, that when religionists resort to means like these to build up their cause, the scriptures and reason fail of supporting them. However, we are not much surprised; for, as the old saying is, "a drowning man will catch at a straw." We firmly believe that if the Editor or Editors of the "Christian Watchman" could have found any thing in the bible to strengthen their weak cause, they would not at this time have given us Haynes' sermon.

But what has Mr. Haynes said respecting Universal Salvation? He said that the devil is a Universal preacher. Has he given us any proof of this? None at all, except his *ipse dixit*. He also said Universal Salvation is a devilish doctrine. Has he given us any proof of this? None at all.

It is impossible to argue against nothing; but in order to expose the absurdity of the idea advanced by Mr. Haynes, we will suppose for a moment that the devil is a Universalist preacher. It is indeed very irrational to allow that the devil should be the preacher of a doctrine which will not only bring every creature from his dominion, but destroy himself too. We ask, if it be good policy to say that the dev-

il would preach a doctrine that announces his complete destruction?—But still we allow that what Mr. Haynes said is true—the devil is a preacher of Universal Salvation.

The apostle informs us that "God will have all men to be saved and come unto the knowledge of the truth;" the devil preaches that God's will *will* be accomplished. Our Saviour directed us to pray that God's will may be done; this is the way all christians pray; and the devil preaches that God will answer their prayers. Jesus Christ said that he came to save the world; the devil preaches that he will do it. St. Paul informs us that God was in Christ reconciling the world unto himself; the devil preaches that he will do it. St. Paul informs us that Jesus Christ gave himself a ransom for all to be testified in due time; the devil preaches that he ransomed all, and that the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. Now it is very evident, if the devil preaches as they say he does, that he is a good preacher; and we think that his satanic majesty would be ungrateful not to return Mr. Haynes and the editors of the "Christian Watchman" his most sincere thanks for this great favour which they have rendered to him and his cause.

I really pity those who are driven to contend against the doctrine of God's universal goodness on such ground as this, or on any other; and I hesitate not to prognosticate that that doctrine which is assailed by nothing but detraction and deceit will rise in superior glory over every thing which depends upon such despicable means for support. I repeat the assertion, I firmly believe that if the editors of the "Christian Watchman" could have brought any scripture to disprove the doctrine of Universal Salvation, they would not have published Haynes' sermon to cherish prejudice, blind the ignorant, deceive the simple and impose upon the credulous. If the editors of the Christian Watchman had intended to favour the cause of truth, the friends of Universalism would have reason to thank them for the support which they have given it, by exposing the weakness of their cause, their inability to defend it, and the futility of the means with which they contend.

But let me for a moment be indulged while I compare what the devil said to Eve with the doctrine of Universalism as recorded in the scriptures. The devil said, "Ye shall not surely die." Universalists preach that all shall be made alive in Christ. I leave it to every candid mind to judge, if this does not presuppose a state of death; and if so, if Universalism does not declare the serpent to be a liar. Does it follow as a necessary consequence that because Universalists preach that "all flesh shall see the salvation of God," they preach like the devil, who said they never would be in a state to need salvation? Does it follow as a necessary consequence, that because Universalists preach that Jesus Christ will save sinners, that work which he came into the world to do, they preach like the devil who said there never would be any sinners? Does it follow as a necessary consequence that because Universalists preach the complete destruction of sin, they preach like the devil, who said there never would be any? Does it follow as a necessary consequence that because Universalists preach the complete destruction of death, they preach as the devil did, who said that men should not surely die? No; therefore, the assertions that the devil is an Universalist preacher, and that Universal preachers are devils, are unfounded in truth. I beg pardon for the apparent roughness of this expression, for I wish to be dictated by the spirit of the christian religion; the remark however, derives its pungency from the consideration that professors are astonishingly ignorant of the scriptures, or that they wilfully misrepresent the truth.

What more glorious work can mortals be engaged in than preaching the infinite mercy of God, the downfall of the devil's kingdom, and the complete destruction of him and his works? In thus doing they preach the doctrine of the scriptures. "Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who,

through fear of death, were all their life time subject to bondage."—Heb. ii. 14, 15. "For this purpose the son of God was manifested that he might destroy the works of the devil." 1 John iii. 8. In preaching thus they also follow the examples of our Saviour. But then if we do so, we are called devils. So was our blessed Saviour. The Pharisees did not hesitate to say, "This fellow doth not cast out devils but by Beelzebub, the prince of the devils." Jesus Christ said, "if they have persecuted me, they will also persecute you, and if they have called the master of the house Beelzebub, how much more shall they call those of his household." The Pharisees accused Jesus of being possessed of the agency of the prince of devils, and Mr. Haynes says the same of Universal preachers. Mr. Haynes saw fit to wholesale slander; the "Christian Watchman" is used as a medium to retail it.

I will say no more at present. The editors of the "Christian Watchman" must, we think, be sensible, that if the devil preach Universal Salvation, he only preaches the fulfilment of prophecy, the performance of the work Jesus came to do, the consummation of the prediction that "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and the Lamb forever and ever." Let fanatics say what they will, they cannot overthrow the truth; let superstition rage, 'twill rage in vain. Every friend of God must be comforted by the assurance that the kingdoms of this world, instead of becoming the kingdoms of the devil, will become the kingdoms of our Lord and of his Christ, therefore they will exalt the character of Jesus Christ, rather than the character of the DEVIL. W.

Christian Messenger.

Philadelphia, Saturday, March 24, 1821.

RELIGIOUS CORRESPONDENCE.

We regret that our limits will not admit of our publishing the whole of the correspondence sent us by a friend from Pittsford, N. Y. We shall en-

deavour, however, to insert so much of it as will shew in what light the whole is to be viewed. The object of its publication will be seen in the following extract.

"As a specimen of the assiduity with which our religious opponents avoid the field of fair argumentation, and as an instance of the exercise of that spirit of intolerance which has too often disgraced the christian name, and which is too frequently manifested by those who limit the grace of our heavenly Father, particularly against such as believe in God's universal, impartial, eternal goodness—I transmit the enclosed copy of a correspondence which is submitted for your examination; and if deemed proper, for insertion in the Messenger."

Then follows two letters from the Rev. P. M. a Universalist preacher, to the Rev. C. C. a Presbyterian, one dated Dec. 13th 1819, and the other May 2nd 1820. These letters are written in a respectful style, requesting some explanation in regard to several points of doctrine, which had been delivered by Mr. C. in a funeral discourse; to which Mr. C. gave the following reply, which is all that he has written on the subject; which, with the reply by Mr. M. is all that we mean to publish.

Pittsford May 23rd 1820.

"Mr. M.

"Sir—I have received from you two very singular letters. In your first, you appeared to question some things which I stated in a certain funeral discourse, but at the same time expressed a desire for information on the subject, and stated that this was the motive which prompted you to write to me. But before you got through your letter, you mentioned your opinion on the subject, and then quoted several passages, as I supposed to support it? though I saw no connexion between the passages you quoted and the sentiment you advanced. After giving your comment to the scriptures you quoted, you made this remark, 'any comment which you can make on these scriptures will be useless,' which implied that you was certainly right, and nothing that I could say would alter you. After such a declaration, I really could not see the honesty which you pretended, or the

sincerity of the desire which you expressed to obtain information. But it appeared to me very evident that all you wanted was, an opportunity of endeavouring to defend your sentiments, and your last letter confirms me in this opinion.

I therefore conclude now as I did then, that such epistles ought to be treated with neglect. To save you the trouble of spending your time for nought, and from drawing any more such vain conclusions as you did in your last, I send you this.

REV. MR. M'S REPLY TO REV. MR. C.

Pittsford May 25th 1820.

Rev. Sir,

Your letter of the 23rd inst. has been duly received, and as one object of it is declared to be 'to save me the trouble of spending my time for nought,' I should not make any reply, were it not that you appear to have mistaken the meaning designed to be expressed in my first communication. I confess sir, that I regret to give you trouble, especially as you think, 'such epistles ought to be treated with neglect.' My only reason is, that I may explain that part of my first letter which you seem to have misunderstood. You say, 'after giving your comment to the scriptures you quoted, you made this remark any comment which you can make on these scriptures will be useless, which implied that you was certainly right, and nothing that I could say would alter you.' You will observe sir, by a reference to my letter, that my words were, 'any comment upon these words would be useless?' the words 'which you can make alter the meaning very essentially. The occasion of my expression was this, in your discourse which was the subject of my letter, you said, 'some believed all would be saved because all were lost, and Christ came to save that which was lost, and therefore all would be saved. After making this statement you asked this question, 'but is this the language of the Saviour?' I answered this question in the words of Christ. 'All that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out,' &c. 'All things are delivered unto me of my Father.' After making these and similar quotations, I remarked 'thus sir, you have

the answer to your question in the Saviour's own words.' 'Any comment upon these words would be useless; by which I meant any thing I could say would not make the meaning of the Saviour's words any plainer to you, than they are of themselves. I surely did not design to be so absurd as to ask a friendly explanation of such of your statements as I could discern no evidence for, and tell you at the same time that all you could say would be useless! You say 'you expressed a desire for information, which prompted you to write, but before you got through your letter you mentioned your own opinion on the subject, and then quoted several passages as I supposed to support it.' Was this what made mine a 'very singular letter?' Was it very surprising because I could not see any evidence for the opinion you entertained; that I should entertain another opinion different from yours? You say, 'I saw no connexion between the passages you quoted, and the sentiment you advanced.' If so, then perhaps I was at 'the trouble of spending my time for nought.' After you had misapprehended my meaning in the phrase, 'Any comment upon these words would be useless;' you say, 'after such a declaration I really could not see the honesty which you pretended, or the sincerity of the desire which you expressed to obtain information.' But most surely sir, you will readily grant that I might really be honest, although you could not see the honesty which I pretended.' As to the 'sincerity of my desire to obtain information,' I appeal to that Being who *can see*, and cannot be deceived. The information I asked of you sir, was, the evidence for such opinions as 'total depravity,' and the ceaseless wretchedness of some portion of the moral offspring of God. The reason of my asking such information is, because you are teaching such sentiments for truth, and I am not able to discern the evidence for the truth of such ideas; and as I believe truth to be most beneficial to man, and as it is possible that I may be blinded by an undue attachment to the sentiments I have adopted, I thought by a friendly interchange of our respective opinions, we might mutually benefit each other. St. Peter says 'Be ready always to give an answer to every man that ask-

eth you a reason of the hope that is in you with meekness and fear.' I have asked of you 'a reason' and you are either unable or unwilling to give me one. You say 'it appeared to me very evident that all you wanted was an opportunity of endeavouring to defend your sentiments, and your last letter confirms me in this opinion.' Now sir, suppose I did 'want an opportunity of endeavouring to defend my sentiments,' and either making out their defence, or receiving something better, and all this with meekness, where would be the impropriety? Was this what made mine 'two very singular letters?' But it seems you sent me your letter to prevent my 'drawing any more such vain conclusions,' but you do not pretend to say that my conclusion was not a *true* one. The conclusion I drew in my second letter was this, that 'the sentiments advanced in my former communication being sanctioned by *eternal truth* are therefore unanswerable or incontrovertible, is, I am fully convinced, the true and only reason why you have never given me an answer.' Whether you can, or cannot controvert the sentiments I advanced, it is plain that after a fair opportunity, (which perhaps you did not want,) you have not attempted to disprove my arguments. After drawing the conclusion you are pleased to term 'vain,' I thus observed 'now sir, if I am mistaken in this opinion, will you have the goodness to rectify my mistake by informing me what the true reason is? But you have sent me a letter without attempting the least argument in reply to mine and without giving me the reason why you did not answer the first; therefore my conclusion appears as evidently correct now, as it did then. I shall close this epistle with a few general remarks upon the propriety and necessity of cultivating charity among all sects of christians.

Christians are manifestly deficient in cultivating this heavenly temper. 'In this the children of God are manifest and the children of the devil, who-soever doeth not righteousness is not of God, neither he that loveth not his brother.' For want of a charitable spirit among christians, unbelievers, instead of being led to 'glorify our Father which is in heaven' because 'our light shines before them' are, by our

works of darkness confirmed in their unbelief; and the 'name of God is blasphemed among the Gentiles' through us as it is written. The doctrine of the gospel is, 'peace on earth and good will to men.' Our Saviour set his disciples an example of righteousness in practice and love to all men. In order for the gospel to be successfully propagated, it must be done by the same means with which our Saviour began it, i. e. by clearness of evidence, by example of virtue in practice, united with universal benevolence to man. If all professing the christian name would take away their useless distinctions, and remove all 'doctrines' and commandments of men, and unite upon the immovable basis of the everlasting gospel of truth and charity, then indeed would 'the knowledge of the Lord fill the whole earth as the waters cover the sea!'

Wishing you 'grace mercy and peace,' and rejoicing in the heaven consoling anticipation of the ultimate reconciliation of all moral beings to God I subscribe myself dear sir, your servant in the gospel.

Rev. C. C.

P. M.

FROM THE UNIVERSALIST MAGAZINE.
ODE TO SENSIBILITY.

THE mind for vulgar pleasures form'd,
May nature's better gifts despise;
The heart with finer feelings warm'd,
Will ever nobler passions prize.
For what can wealth or fame bestow,
When friendship or affections's fled;
What breast serenity can know,
By every lawless impulse led?
Not all that Hope's fond influence brings,
Nor all that length of life can lend,
Unless from purity it springs,
Can ever man's condition mend.
The soften'd heart, the soul refin'd
Superior happiness may taste;
But those to ruder joys inclin'd,
Have every tender thought eras'd.
Still shall felicity's fair train
Deal bliss to Virtue's self alone,
But where the wilder passions reign,
Nor bliss nor virtue can be known.
Oh! that forever may be mine,
Those joys that humanize the heart;
That wake at Pity's plaintive shrine,
And sympathy's soft tear impart.
Then shall the bosom learn to glow,
With fond affection's liberal flame,
The heart that feels another's woe,
Let sensibility proclaim.

PRINTING

Neatly executed at this office.